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Illustrious Characters.

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L I V E S
OF
LEARNED AND EMINENT MEN,

TAKEN FROM
AUTHENTIC SOURCES,

ADAPTED TO THE
USE OF CHILDREN

OF
FOUR YEARS OLD AND UPWARDS,
IN TWO VOLUMES.

VOL. I.

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P R E F A C E.

BEING anxious to give my boys subjects for their imitation, I sought for accounts of eminent characters, written in a manner suitable to their comprehension. But, in all the collections I have met with, great conquerors appear to have been made the prominent characters, as if their example alone were worthy of imitation. Being entirely of a different opinion, and thinking it of essential importance, as early as possible, to inculcate in children the habits that

are likely to make them estimable men, I have selected such lives as seemed to me best calculated to make them think, and be convinced, that industry, perseverance and firmness, and gentleness, and kindness of disposition, are among the truest sources of lasting happiness.

So far as my own experience extends I have found the following collection very useful; and if other mothers should derive any benefit from it, I shall feel much gratified.

LIVES

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ILLUSTRIOS CHARACTERS.

SOCRATES.

SOCRATES was a very wise and good man, who lived almost five hundred years before Christ was born, at a small village called Alc-pece, which is near the city of Athens, in a country called Greece. The name of Socrates' father was So-phro-nis-cas, and his trade was to cut figures of men and women out of blocks of marble. So-phro-nis-cas brought up his son to work with

B.

him, in cutting marble, which Socrates did not at all like, for he would rather have spent his time in reading and in writing than in cutting figures out of marble; but as his father was a poor man, he was forced to work for his daily bread. When his father died, Socrates was left without any money to keep himself, so he went on working at his father's trade, and he cut some very fine figures out of marble, which were placed in the citadel of Athens. At that time, a rich man, named Crito, lived in Athens, and he having heard what an industrious fellow Socrates was, went to see and to talk with him; and when he heard how much better Socrates would like to read and learn, than

to cut marble, he told Socrates, that he should come and live with him, and teach his children. Socrates was very glad of this; and when he began to study, he liked it so much, that he made up his mind to do nothing but study, all his life, what was the best way of making himself and others good; and all those who were good, he knew would be happy; so he learnt what he could from all the wise and clever men who lived in Athens at that time; and he often went to the house of a very learned woman, who lived in Athens, called Aspasia. At her house the wise men who lived in Athens often met together. By taking great pains, Socrates made himself

master of all kinds of learning which those days could afford.

Sometime after he had come to live at Athens, the men of Athens, and the men of another Greek city, called Sparta, quarrelled, and then the men of Athens made Socrates a soldier, and he was a very brave one. At the siege of a place called Potidea, in the midst of a very cold winter, when other people were wrapped in furs, he used to walk barefoot upon the ice. At one time, when he was fighting, he had the pleasure of saving the life of a great warrior, called Xeno-phon. When he was sixty years old, he was made one of the rulers, and he was a very good and just one; he

took care of and defended all those who were not able to take care of themselves, and would not let wicked men hurt those that were good.

Socrates thought the men of Athens did not take proper care to have their children taught well; he thought they talked too much about work instead of doing it: so Socrates said, he would be the schoolmaster to every one in Athens who would come to him and learn: he taught, that that knowledge was the best which showed men how they could be most useful to one another; that those men who only talked about what was best to be done, were not so good as those who, without talking about it, tried to do all the good they could

to their friends, and were kind to every one. He sometimes made vain men look very silly, by asking them questions, which they did not know how to answer; and then those who knew better, laughed at them: now, vain men are those who have only taken pains to learn a little, and then they have not learnt how much more other people know than themselves; as therefore they only know the little trouble that they have themselves taken, they think they are the only men in the world who have learnt any thing, and that all others know nothing; when it very often happens, that almost every one knows more than these vain men do.

Socrates always tried to make men

think, and to think how they could make themselves good. He said, he did not want fine clothes, or much money; for that if he did not feel good, a fine coat could not make him happy; and, if he did feel good, it made him so happy that he could not think of any such trifle; and to try to be content with what he had, was better, he said, than wishing for much money.

Socrates had a very cross woman for his wife; her name was Xan-tip-pe; and when he had friends to dine with him, Xan-tip-pe always scolded him, because he would not have upon the table much more meat to look at than they wanted to eat; and then Socrates used to say to

his wife, "Whilst others live to eat, wise men eat to live."

Socrates taught the youth of Athens for some years, and was beloved by so many people, that some envious and wicked persons became very angry with him, for being so much better than themselves ; and one wicked man, who was a leather-dresser, and whose name was Anytus, said, before the Senate, who were the judges, that Socrates had tried to make the men, who lived in Athens, wicked ; and another, named Melitus, to get a good deal of money, spoke a great many false and wicked things against Socrates to the Senate. Anytus did not like Socrates, because he said that Anytus

ought to allow his sons some part of the day to learn to read, instead of keeping them at work all day at the leather. But Anytus sent word to Socrates, that if he would then say he acted right by his two sons, he would not speak any more bad things of him to the Senate; but Socrates said, "No; I would rather die, than say that which I know is not true." When the day arrived, on which it was to be tried before the Senate, whether Socrates was a good or a bad man, the three wicked men who were his accusers, each made a long speech against him—Melitus to get money, Anytus because he hated Socrates, and Lycon because he was a vain person. Socrates had a

young man for a scholar, whose name was Plato, and Plato loved Socrates so much, that when the wicked men had spoken against his master, Plato rose up to defend him; but the judges were not just and good, and had thought too much of what the wicked men had said first; so they said to Plato, " Sit down, sir!" Socrates, however, was too good not to be able to speak for himself, and he told the judges to talk to the young men of Athens themselves, and to think whether, by telling men to do all the good they could to each other, he could have done them harm; and added, that whatever they thought of his conduct, he himself felt good and happy: he made them a bow, and

sat down. He appeared so happy, that his wicked accusers, when they looked at him, trembled, and wished, that instead of calling Socrates naughty, they had tried to have become like him, so kind and good ; but the judges had not attended so much to what Socrates had said, as to what his wicked accusers had said ; that was because they were bad men themselves : the wicked men had spoken first ; and when Socrates began to speak, the judges had grown too idle to listen to him ; so the judges said, Socrates was guilty, and that he must be put to death by the poison of hemlock. He was then put into prison, where he stayed thirty days, and his friends Crito and Plato saw

him every day: they were so sorry to think he should die, that they wanted him to try to get out of prison; but he said to them, that he was not afraid to die; for that when he died, he should go and live with only good men, and that would be better than getting out of prison. He then said "good bye," to his wife and child, and told them, that they ought not to cry, for that he was going to be made always happy; and then, without the least fear, he drank the drink which was to kill him. Even the man who gave it to him, wept, and his friends cried very much; which Socrates told them was very cowardly; that he himself feared nothing, for he felt good: then, covering himself with

his cloak, for the hemlock had made him cold, he went to sleep for a long time, and then to awake amongst good men, and to be for ever happy! But his friends could not help weeping, when they felt that he was no longer with them.

When it was known all over Greece that Socrates had been put to death, the Grecian men were very angry, and every one said, “ Nobody can ever love these wicked men, Melitus Anytus, and Lycon,” till the Senate themselves began to say, “ We have done wrong, not to have listened with more attention to Socrates: let us now put an end to those wicked men;” so they took Melitus, and said he must die, for having told so many wicked falsehoods.

about Socrates. And when Anytus heard of this, he was afraid, and ran away from his country, never to come back to it again. And the men of Athens, for some time, did nothing but mourn for Socrates. Socrates was seventy years old when he died. Socrates did not write any books; but his two pupils, Plato and Xe-no-phon, have written all they could remember, that they heard him say; Xe-no-phon has only written what Socrates himself said, but Plato has added a few of his own sayings to those of Socrates.

PLATO.

PLATO was one of the pupils of Socrates: he was born about four hundred and thirty years before Christ; his father's name was Ariston, and he was born in Athens, but Plato was born in the island of Egina. One of the ancestors of Plato's father, was Codrus: now Codrus was the last king of Athens; and of his mother's ancestors was Solon: now Solon was one of the Seven wise men of Greece, and he made a great many good laws. The name of Plato's mother was Perictione. When Plato was an infant, his father

and mother took him to a place called Hymettus, where, while his father and mother were employed in paying their respects to the Muses, a swarm of bees came, and dropped honey on the lips of Plato: this, his friends thought, made him speak well; and it was also said, that the night before Plato went to Socrates, Socrates dreamt that a young swan flew from Cupid's altar, which was in the school, and sat in his lap, and then flew up to Heaven. So when Plato was brought to him, Socrates said, "This is the swan of Cupid's academy." Plato was a very clever boy, and was always very fond of learning, which, when his friends saw, they assisted him as much as they could: he was taught

to read by a person named Di-o-nys-i-us, who was a man that knew grammar well, and when Plato was old enough, Di-o-nys-i-us taught him grammar also. A man named Aristo, who came from a place called Argos, taught Plato to run, to ride, to leap, and to fight; which are called ath-le-tic exercises, because they assist to make people strong. At one time Plato studied much the art of poetry, and of painting, and he wrote a poem; but when he read the poems of Homer, he thought them so much better than his own poem, that he burnt it, and said he would write no more poetry. Then he tried to write a play; but before he read it to his friends, he met with Socrates,

and heard him teach wisdom, which gave Plato so much more pleasure than poetry had done, that he said he would study nothing all his life, but the wisdom which Socrates taught. Plato was twenty years old when he first met with Socrates, and he was a scholar to Socrates eight years. During that time, he often made the other scholars, and sometimes Socrates himself, angry, by saying that Socrates had said more than in reality he did say.

Socrates' pupils used to write down in the evening all they could remember of what he had taught them in the course of the day; and when Socrates heard what Plato had written, he cried out "How much does this young man

make me say which I never thought." Plato loved his master, Socrates, much; and when Socrates was tried, he was sorry that the judges would not let him say any thing in his defence. As Socrates was poor, and Plato was rich, Plato offered enough money to buy him his life from the judges who had said he must die; but Socrates declared, that he would not have money paid to save his life, when he knew that he had done nothing to deserve that it should be taken from him.

When Socrates died, all the wise men who lived in Athens, were very much afraid that the wicked men would try to put them to death, as they had done Socrates; so they

all left Athens; and Plato, who mourned for Socrates more than any one, went to Megara, where he stayed at the house of a man named Euclid, who was one of the first scholars Socrates had. Euclid was very kind to Plato. From Megara, Plato went to Italy, where he talked a great deal with some wise men who had taken pains to know every thing that a learned man named Pythagoras had said. Now Pythagoras was the first person who found out that system of the heavens, which Copernicus has since declared to be the true one. The wise men who lived in Italy were named, Eurytus, Philolaus, and Architas: they lived at a place called Tarentum, and told Plato about a great

many things besides the stars; and they also told him, that there was a province called Sais, in the country named Egypt, where a number of wise men lived; and as Plato liked to learn every thing he could, from every wise man he heard of, he went to Sais to pay a visit to those who lived there. After having stayed with them some time, and heard all they could say to him, he then went to a place called Eryne, and studied geometry under Theodorus. Plato next went to another large country, called Persia, to consult with the Magi, who were the wise men of Persia, and he meant to have gone from thence to the East Indies, and to have learned all he could about the Hindoos; but

the people of that country were at war, so he thought he had better not go ; therefore he went back to Italy to his friends, who lived in Tarantum, and laid by a store of knowledge, which he meant to write in books, for the good of all men.

Now books in those days were not like our books ; people had very few of them, because there were not, at that time, a great many persons who had written books, or who wished to read them, and because it took much time and trouble to make them. The way books were made was this : At that time paper had not been made, and people were obliged to write upon whatever they could ; so, at first, books were written on wood ; the

wood was cut into fine thin slices, and made very smooth and shining. The writing was made upon the bare wood, with an iron pen, which was called a style ; but as it was found that it took a long time to make letters and books in that way, some clever man thought of spreading wax over the wood, and that wax was easily written upon ; besides which, when the writer wanted to rub out anything which had been thus written, the wax was easily made smooth, and then it was ready to be written upon again.

From Tarentum, Plato returned to Athens ; and he brought with him so great a store of knowledge, which he had gathered from every country he had passed through, that he wished to make as

much of it as he could, known to his friends; so he formed a school for his young friends, of which he was the master. The place he made choice of, to keep it in, was a public grove, called the A-ca-de-my, because a man, named He-ca-de-mus, had left it to the men of Athens to perform their exercises in. It was a large inclosed place, with lofty plane-trees in it; and a stream of water ran through it, which made it cool; and as the weather in Greece is usually very warm, the water made the academy very refreshing. Plato gave a large sum of money for a small spot of ground within this inclosure, and placed over the door of his school, "Let no one enter here who does

not know geometry." This new school soon became very famous: the young men from every quarter crowded to the academy, and all the great and learned people of Athens went to hear Plato teach: even females, dressed in men's clothes, went to hear him. Several of the states of Greece sent to Plato to beg him to come and teach their young men, as well as the young men of Athens: he did not go to any of them, but sent them laws and rules for keeping themselves in order.

Plato being thought so much of by every body, made some silly people, who lived in Athens, envious of him. Amongst these was an ill-natured man, named Diogenes. Plato liked

to have every thing in his house very nice, and was a very kind and polite person. The floor of one of his rooms was covered with tapestry; and because Diogenes wished to tease Plato, he one day when Plato had invited him, with some other friends, to dinner, came with very dirty feet, and said to Plato's friends, "I trample upon the pride of Plato." Upon which Plato turned to Diogenes, and said, "Yes, you do; but it is with greater pride." Besides being thought so much of by all the learned men who lived in those days, Plato gained the esteem of many kings and princes. He paid a visit to the island of Sicily, which is in the Mediterranean sea, and

there is a mountain in it named Mount Etna, which is called a volcano, because it very often makes a roaring noise, and then a quantity of liquid fire bursts from the top of it, and runs down the sides of the mountain, burning every thing it passes near. This liquid fire is called lava. It was to take a survey of the island, and to observe the wonders of this mountain, that Plato went to Sicily.

One of the towns in that island is called Syracuse, of which a man, named Dionysius, was the king. While Plato lived in this town, the brother-in-law of Dionysius, who was called Dion, became his pupil. Plato saw that Dion was clever, and could be made good, but that he had been spoiled by living

among the people of Syracuse, who were idle, and spent their time in eating, drinking, dressing and singing: and Dionysius, their king, was such a tyrant amongst them, that it made them all cowards. Now Plato thought it a pity, that Dion should be like them; so he took Dion to live with him, and taught him how to spend his time in learning and doing good, instead of being idle, which made Dion so very much better pleased with himself, that he greatly loved Plato; and he thought to himself, if Plato could but teach the king to be wise he would be no longer a tyrant, the people would be no longer afraid, and we should all learn to be good and happy. So he took

great pains to bring Plato and the king together; and when at last he did so, Plato said to the King, I have been trying to teach Dion how much more happy good people are than those who are idle, and try to tease all those who come near them. Now, as Dionysius was very fond of teasing every body, this made him very angry: so he said to Plato, "What is it you mean, sir, — am I idle? Do I love to tease people? Go out of my sight directly!" Then Dionysius turned round to a man near him, and said to him, "Go and tell Plato, for he has told me, that I am not good;" But Plato was gone: Dion had taken Plato by the arm before the King turned round, and said to him, "Rita, of you are a dead

man; Dionysius always kills those who displease him." They ran together to the sea-side, where, by good fortune, they saw a vessel just going to set sail for Greece. A man named Pollis, who had brought Dionysius a message from a Greek town, called Sparta; was going back in this vessel. Dion asked Pollis if he would take Plato safe back to Greece, and Pollis said, yes; but the king heard of it before the ship had sailed; so he made Pollis promise that he would either kill Plato, or sell him for a slave on the passage, and he did sell him, at the island of Ægina.

Now the men of Ægina and the men of Athens were at war. It was soon seen that Plato was not born

to be a slave. A good man, named Anicerras, found out who he was, and paid eighty-four pounds for him, as if buying him for himself, and then sent him back to Athens ; and when the friends of Plato offered to pay Anicerras he said “ No ; I see no reason why the relations only of Plato should be allowed to serve him.” After a little time, the whimsical Dionysius repented of having treated Plato so ill ; so he sent to him to beg that he would come back again to Syracuse ; but Plato said, “ Tell the king, the study of wisdom finds me so much employment, that I have not time to think of him.” But Dion so much wished to see Plato again, that at last he went, and began to teach the son of the king, who was called

Dionysius the Younger, and was to be king after Dionysius the Elder died. The king at first behaved very well to Plato, but was too ill-natured to behave so long; and, to tease Plato, he sent his friend Dion out of the country, and shut Plato up in his palace. After he had kept him there some time, he sent him back to Athens, telling him that at the end of the war, he would send for Dion and him together. This promise the king never performed; for, as he was not good, he did not mind breaking his word. After some time the king prayed Plato so much to return to him, that at last he went; and the king received him in great state, and took him in a very fine chariot to the palace, behaving very well

to Plato, and keeping himself in good temper. The king likewise gave to Plato a quantity of gold, and great honours. The people of Syracuse were very glad to see Plato again, for they hoped that he would teach their king to be wise ; but Dionysius had been so long cross and wicked, that Plato could not make him learn how to be good, nor did he ever become good-tempered enough to allow Plato's friend Dion to come to him at Syracuse with Plato.

When Plato found, that he could not make Dionysius a better man, nor do his people any good, he grew tired of staying at Syracuse, although he was thought the greatest man in Syracuse, for he

loved doing good, better than being called a great man. The king, too, grew tired of Plato; so that when Plato asked leave to return to Greece, the king was so glad, that he loaded him with rich presents; for he thought that when Plato had left Syracuse, there would be nobody left who would tell him when he did wrong; so he was very glad to bid Plato good bye. Plato now went back to his country, and to his school: on his way, he passed through Elis at the time the Olympic games were going on, and every one showed him great respect. He spent the last year of his life in teaching young people how to be good. Having enjoyed very good health, and having been, because

he was so good, a very happy man, he at last died in his own garden. He lived to be eighty years old. He was never married, nor had any children, so he left all his money to his friend Adiamantus. Plato was buried in his grove. The people of Athens mourned much for his loss. Statues and altars were raised to his memory. His birth-day was long kept as a festival or holiday. His likeness is to this day to be seen in gems; and his writings are lasting monuments of his genius and goodness. As for Dionysius, his ill-temper tired all his friends, till at last not a creature loved him. Although he was very idle, he had a great wish to be thought clever, so he paid great

sums of money to have the tragedy prize at Athens; and when he had gained it, was so mad with joy, that he ate and drank more than he ought, which killed him, and no one was sorry when they heard of the death of Dionysius the tyrant thus,

Learning, respect, and kindness, love will gain;

Whilst spleen, neglect, and sloth, contempt obtain.

HERODOTUS.

HE-RO-DÖ-TUS was a man who wrote an account of the people called Greeks ; he lived almost four hundred years before Christ was born, that is, more than one thousand twelve hundred years ago : he was born in a city named Ha-li-car-nass-us, which is in a country called Caria in Asia. His father's name was Lyxus, and his mother's Dryo. He-ro-do-tus loved learning much, because he had been told, that if he took pains to learn a great deal and well, a great number of persons would talk about him, and

say, “ How good he must be to have taken so much pains to read and write well.” Now He-ro-do-tus wished very much that all persons who should ever hear of him, might also know that he was a great man: so he thought, for a long time,

“ What he should do, to be for ever known,
“ And make the age to come his own.”

At last he made up his mind to write a history of Greece, which, at the time he lived, was a very great nation; and then he thought that all the men of Greece would like to hear about their own country, and would talk much of the man who told them so many things about it. Herodotus left Halicarnassus when quite young, because the prince who reigned over the city, and

whose name was Lyg-da-ruus, was so cruel a man, that no one liked to live in the same place with him; so every body who was not forced to live in his city, left it. Herodotus went first to an island called Samos, which is in the sea named the Mediterranean: after staying there, and studying much for a few years, he went from that place, and travelled a great deal. He travelled over a large country, which is called Egypt; which is in the part of the world named Africa, of which he wrote a history; and then he went all over Greece, and over another country, called Italy, which is in Europe; and in his travels, he learned a great deal about all those countries, and about the men who lived in them, and then he went

back again to the island of Samos, and there he wrote his most famous History, which he knew would cause him to be much spoken of. But he did not know how he should be able to let every one who lived in Greece hear that he had written this History; for he thought it would take up too much of his time to go into every city in Greece, and read it to the people: so, after thinking for some time, it came into his head, that at the Olympic games a great many people, met together from every city in Greece. Now the Olympic games were races, and different kinds of plays, performed by the Grecian men at the beginning of every fifth year, in honour of their god Jupiter. The place they

were held in, was called Elis. So many men used to meet from every part of Greece, that the houses already built could not hold them all; so they built slight houses, and made bowers for the strangers to live in. While the games lasted, some played at wrestling, some with balls, and then they had horse-races, and chariot-races. Those who were the most skilful in all these games, were called the victors, and had olive crowns given to them as rewards, and were, by all their friends, called clever fellows. To these games Herodotus went, and took his History; and when the men had met together, some from every city, he read his History to them all; this made him more talked of

than any one of the victors at the games; as the people who came from every city, and had heard it read, when they went back to their homes, told their friends of it: so that Herodotus had his wish; for himself and his History were talked of all over Greece. Those who had seen this clever man, were glad; and those who had not, said, if they had not seen him, they had heard his history of their own country. He wrote nine books; and in those nine books, he spoke of all the great events that had happened for a space of two hundred and forty years, from the reign of Cyrus, the first king of Persia, to that of Xerxes, who reigned at the time Herodotus lived. The names of the

nine muses, were given to his nine books; it is said they were so named at the Olympic games, where they were read, to do the man honour who had taken so much pains to write them. It has also been said, that Herodotus wrote the life of a man named Homer, who was the prince of the Greek poets. Homer wrote a poem called the Iliad, and another called the Odyssey, which poems are still read, and thought very fine ones. Homer wrote them in his own language, which was Greek. He was born eight hundred years before Christ: so long ago, that nothing certain is known of him, except that he wrote the Iliad and the Odyssey.

HIPPOCRATES.

HIP-PO-CRA-TES is the first and greatest doctor who is spoken of in history ; he lived two thousand two hundred years ago, that is, four hundred years before the birth of Christ : he was born in the island of Cos, which is in the Mediterranean sea ; he is the first man we know any thing of, who wrote any books about physic, and the first who made any rules about it. His father's name was He-ra-cli-des ; he taught his son Hippocrates to read, and, for the first years of his life, Hippocrates had no other master than his father. When he grew

older, he had for masters, a man named He-ro-di-cus, and another whose name was Gorgias, who was a great orator, and came from a place called Le-on-ti-num. It is said, by some people, that Hippocrates had another man for a master, whose name was De-mo-cri-tus, who lived in a place called Ab-de-ra. Hippocrates took great pains to learn well every thing that his masters would teach him, but liked best to hear all he could about physic; for he thought it must be very comfortable to be able to tell those persons who are ill, how to get well again: so every book he could get, in which he could learn any thing of physic, he studied long and well; for nothing can be learnt well, unless

trouble is taken in learning it. When his father and mother died, he left his own country, and travelled in almost every part of Greece, curing all the sick people whom he met with, which made the Grecians talk so much about him, that, at last, Perdiccas was told of his being so skilful in curing sick persons.

Now Perdiccas was at that time king of a large country, called Ma-ce-do-ni-a, and he was so ill in a complaint called a decline, that his friends did not think he could live; so he sent for a doctor who dwelt in Greece, named Euryphin, and for Hippocrates. But as soon as Hippocrates had come to Perdiccas, and watched him for some time, he said, that Perdiccas would not die,

for that he was only ill because he was so silly as to fret because nobody could tell what it was he wanted, and he was too cross to tell them : and Hippocrates found out, that Perdiccas wanted a lady called Philas, whom he loved very much, to come and live with him. So Hippocrates asked the lady Philas to come ; and when Perdiccas became good-tempered, he soon got well. There were in these days some very silly people, who lived in a place called Abdera. A man named Democritus also lived among these people, who, because they lived in Abdera, were called Abderites. Now Democritus was a very wise man, and had learned so much more than the Abderites, that

they thought Democritus was mad : so they sent for Hippocrates to cure him of his madness. But when Hippocrates saw Democritus, he found, that instead of being mad, he knew so much more than himself, that Hippocrates begged Democritus would teach him some of the many things that he knew.

People of a great many countries invited Hippocrates to come and cure their sick persons, but he could not visit them all. The king of a place called Illyria begged he would come to Illyria, and cure a great many of his people, who had the plague. Now the plague is a dreadful fever, from which people never get well ; and Hippocrates thought he had better stay where he then

was, which was at a place called Athens, and try to keep the people who lived there from catching the plague, which he feared would be blown there with the wind, because the wind blew from Illyria to Athens. He loved the Athenians very much, because they were a learned and polite people; and at last he became so fond of them, that he would not leave them. The king of Persia at that time was called Ar-ta-xerx-es; and although Persia was a great way from Athens, he sent to invite Hippocrates to come to Persia; and the king sent word, that if he would come, he should have as much money as he pleased: but Hippocrates loved to stay with the Athenians better than to go and

have the king of Persia's money, so he did not go. Some time after this, the people of Athens wanted to fight with the people of the island of Coe, who were called Coans; but as Hippocrates did not like to see his friends and his countrymen quarrel, he persuaded the Athenians not to quarrel with the Coans; and for this the Coans were very thankful to him, and gave him great honours. The people of Athens likewise conferred many honours upon him: they made him a freeman of their city, and gave him and his family leave to live in the council-house; and no people were allowed to live there but those who had done some great good to the people of Athens. After living some years

longer at Athens, he went to live in another of the Greek towns, called Larissa, and in that town he died. Some people say, he lived to be one hundred and nine years old. Hippocrates wrote several books on physic, which are at this time still read; and they are still thought some of the best that have been written on the subject.

A P E L L E S.

APELLES was a very famous painter, who lived many hundred years ago: he was born in the island of Cos, which is in the Mediterranean sea. Apelles lived at the same time that **Alexander the Great** lived. Now **Alexander the Great** was a very famous king of a place called Macedonia, which was a kingdom between the countries of Greece and Turkey in Europe. Alexander was born three hundred and fifty-six years before Christ was born, that is, about two thousand one hundred and fifty years ago. In those days

lived a very clever man, called Aristotle; a great many of the books he wrote are still read. The name of Alexander's father was Philip, and he is known now by the name of Philip of Macedon. Philip wrote to Aristotle to beg he would come and make his son Alexander worthy of his father, and worthy of Macedon. So Aristotle went, and became the tutor of Alexander, who was one of the greatest conquerors and heroes that ever lived. He became master of Greece, of Persia, of Egypt, of Libya, of Asia Minor, of Syria, of Phoenicia, of Palestine, of Babylonia, and of part of the Indies and Tartary. Now, those countries were, at the time Alexander lived, almost all the countries

which were known. So Alexander thought he had conquered almost the whole world; and he was so fond of conquest, that he then cried, because there were no more worlds for him to conquer. He meant to conquer all the countries that were then known; but he was prevented from so doing by a fever, of which he died, when only thirty-three years old. And how did Alexander become master of so many countries? why, by killing, or causing to be killed, thousands and tens of thousands of his fellow-men. Now, no man can become a very great hero, unless he does the same; so it has been said, and with great truth, that one good man is of more value than all the heroes that ever

did or ever will exist. Alexander wished to be known to all persons who should live after him, as well as by all those who lived at the same time that he did; so that all those men who wrote about his conquests, pleased him much, and, amongst others, Apelles was in high favour with him, because Alexander knew that Apelles could make a picture of him, which would last many many years; and Apelles did so. He drew Alexander holding a thunderbolt in his hand, and the picture was so like this prince, and done with so much skill, that it used to be said, there were two Alexanders, one in-vin-ci-ble, the son of Philip, the other in-im-i-ta-ble, the work of Apelles. The skill of

Apelles was so great, in making his pictures like the persons he drew them for, that the character of the persons was as well seen from the likenesses as from the persons themselves, and he is one of the most graceful of all painters.

Another very famous painter lived at the same time that Apelles lived, who was called Pro-to-ge-nes. They were very good friends; for Apelles was too wise, and too well taught, to be jealous of any one's skill. The pencil of Apelles was so famous for fine lines, that Protogenes found out, by a single line, that Apelles had been at his house. Now Protogenes lived at Rhodes, which is also an island in the Mediterranean sea. Apelles had heard a great deal

of him, but had not seen either his paintings or Protogenes himself; so Apelles sailed to Rhodes, for the purpose of seeing both; but when Apelles arrived at the house of Protogenes, he found no one at home, except an old woman, who had been left by her master, to take care of a large piece of canvas, which was fitted into a frame for painting. The old woman told Apelles that Protogenes was not at home, but that if he would tell her his name, she would tell her master, when he came back, of his having been at the house. "Tell him," said Apelles, "that the man who did this, came to see him :" at the same time, taking up a pencil, he drew a very fine line upon the canvas.

When Protagenes came back, the old woman told him what had happened; and as soon as Protagenes looked at the canvas, he said, "Apelles has been here; for no one else could have drawn so fine a line." Protagenes, however, drew a finer line of another colour, and, as he was going away, he told the old woman to show that line to Apelles, and to say, "The person did this, whom you came to see." Apelles soon came again, and saw the line. He would not for shame that any one should draw finer lines than he had done; so, in a colour different from either of the others, he drew some lines so very fine, that it was quite impossible for finer strokes to be made. So Protagenes,

when he saw them, cried out, that "Apelles was the most wonderful man alive," and ran out of his house to the harbour to look for him; and he left the canvas with the lines on it, to astonish future artists. Apelles was the first who caused the works of Protogenes to be thought of value by the people who lived in Rhodes. He said, that, in some respects, Protogenes could do better than he; but that he knew better than Protogenes when a picture was done: that Protogenes spoiled his pictures by doing too much to them.

It was a custom with Apelles to place his pictures where they might be seen by every one, and then he stood behind them, that he might

hear what was said by the people who looked at them. He once heard a shoemaker find fault with the slippers in one of his pictures : Apelles thought that a shoemaker might know more about slippers than he did; so he made the slippers as the shoemaker had said they ought to have been made. But, on the day after, the man began to find fault with the leg; upon which Apelles looked out from behind the picture with some anger, and bade him keep to his own province, “ Ne sutor ultra crepidam.” Alexander forbade any one besides Apelles to paint his portrait; not that Alexander was a fine judge of painting, but his vanity caused him to cherish the fine arts. Whenever Alexander

did not appear to be pleased with the pictures done by Apelles, Apelles always expressed his disappointment with great freedom. When Alexander went to see the picture of himself, which was at Ephesus, he did not praise it so much as it deserved ; but when a horse was brought in, it neighed at seeing the horse in the picture, as though it had been a real horse ; and then Apelles said to Alexander, " O ! king, this horse seems to be a far better judge of painting than you." The horses Apelles drew, were more than once mistaken for real ones by living horses, which neighed when they saw the pictures. Apelles once painted a horse returning from battle, and had suc-

ceeded to his wishes in painting it all very well, except the foam from his mouth, which he wanted to paint of a bloody hue. Apelles tried again and again to paint it, but could not, which at last made him lose his patience; and in vexation, he threw against the reins of the horse a sponge, which had many colours in it, a mixture of which came out of the sponge, and made the foam just what Apelles wanted it to be. The works of Apelles were all admired; but the most famous were, the picture of Alexander with the thunderbolt in his hand, the fingers of which appeared quite real ones, and the thunderbolt to be out of the picture; and another of Venus rising from

the Sea. This Venus was by all who lived at that time, thought to be the most beautiful figure any pencil could make. The Roman poets, called Propertius and Ovid, praised it much, and a Greek poet, who lived at a place called Siden, and whose name was Antipater, wrote these lines on this beautiful Venus:

“ Graceful as from her natal sea the springs,
Venus, the labour of Apelles, view,
With pressing hand her humid locks she
wings,
While from her tresses drips the frothy dew :
Ev'n Juno and Minerva now declare,
No longer we contend whose form's most
fair.”

SENECA.

LUCIUS ANNEAS SENECA was a stoic, that is, a man who does not like money and fine clothes so well as learning, and trying to be content with whatever happens to him. Seneca was born about one thousand eight hundred years ago, that is, at the beginning of the Christian æra: he was born at a place called Corduba, which is in a country called Spain: his father's name was Marcus Anneas Seneca, who was famous for being a very eloquent man: he had two sons besides Seneca, and the youngest of

them was the father of a man named Lucan, who was a great poet. While they were all children, the father took them to Rome, where Seneca was taught by the best masters. He was taught eloquence by his father; but Seneca thought he should rather like to learn that wisdom which teaches men how to make themselves useful to one another, and to write about it, than to learn to be eloquent: so he went to two men called Attalus and Sotion, who were both stoics; and he begged them to teach him how to make himself useful to men; which Attalus and Sotion did: for which Seneca was very grateful to them; and in the books which he afterwards wrote, he speaks much

in their praise. When Seneca was young, he travelled into a country called Egypt, and afterwards wrote some very exact and curious accounts of the Nile, which is a very famous river in Egypt. Travelling and learning all about countries and men, pleased Seneca much; but his father thought that it would make him more known, and that he would get more money, if he tried to become eloquent, because he would then become one of the great men of Rome; and it is said that Seneca did become consul. In the first year of the reign of the Roman emperor Claudius, Seneca was falsely accused of great wickedness by the wife of Claudius, whose name was Messalina; and he being thought to

be guilty, was banished to the island of Corsica, which is one of the principal islands in the Mediterranean sea. He lived eight years there; and, although he lived almost alone, he was happy, for he felt that he was good, although others had said that he was not so. He was never idle. He wrote many books while he was there, which he sent to his mother, who was named Helvia, and to his friend, who was called Polybius. About this time, Messalina, who was a very wicked woman, killed herself, and Claudius then married Agrippina. Claudius had no child; but Agrippina had a son called Nero, and she caused Claudius to adopt Nero as his own son. Agrippina knowing how wise and good

a man Seneca was, thought, if she could get him as a tutor to her son Nero, that Seneca might make Nero wise and good, like himself: so Agrippina begged Claudius to recall Seneca from Corsica, which, Claudius allowed to be done. So Seneca became the tutor of Nero, and it was Seneca who was the cause of Nero's acting so well for the first years of his reign: for at first Nero attended to what Seneca said to him, and, while he did so, as he knew he was acting right, Nero was happy, and he loved Seneca much. By the bounty of Nero, Seneca grew so rich, that he was equal in wealth with many kings: he had almost more villas or country seats than he could count, and

his houses and walks were the most grand of any in Rome. He had, besides, immense sums of money placed out at interest in almost every part of the world. An historian, called Dio, says, that Seneca had two hundred and fifty thousand pounds at interest in Britain (alone, and Dio likewise says that Seneca, taking that large sum of money from Britain all at one time, was the cause of one of the wars between Britain and Rome.

Now, the having so much money as Seneca had, and being taken so much notice of by an emperor as Seneca was by Nero, would have made a great many men very proud and vain; but Seneca was not at all so: he was very frugal and

plain in his manners; but, above all, he was free from those vices of flattery and ambition, which are so often found where princes are; for princes are not more, but are apt to be less, wise, than other men; and they are very often told they are good, when they are not at all so; now that is flattery. Seneca once said to Nero, "I would rather offend you by speaking the truth, than please you by lying and flattery." How well Seneca acted when he was Nero's tutor, may be known from the first five years of Nero's reign; for all that time he was thought quite a pattern of a good emperor; and if Nero had but been as attentive all his life to what Seneca said to him, as he was for

the first five years of his reign, Nero would have been the delight, instead of what he became, the horror of mankind. Nero had two wicked persons at his court, named Poppæa and Tiggelinus: they got the command of Nero, by indulging him in every thing, which hurried Nero into the greatest wickedness: and then he grew weary of the sight of Seneca; for every time he saw him, it put him in mind that he had once been good, and then he felt how shocking it was to be wicked, after having been good.. But Nero had not courage to become good again, so he thought he would not see Seneca at all. Seneca soon found that Nero did not like him so well as he had done; and as he was told

that some persons had said to Nero, “Seneca uses his riches, to buy the love of your people from you.” Seneca made an offer of all his wealth to Nero, to show him that those people had said the thing which was not true. But Nero did not choose to accept the riches of Seneca; however, Seneca changed his way of living; he did not see so many of his friends as he had been used to do, and very seldom appeared in public. Besides Seneca, Nero had another tutor, named **Africanus Burrhus**: this man was the manager of all Nero’s warlike concerns, and Seneca had the care of the affairs of the people at home. Nero first had Burrhus put an end to by poison; and as Nero grew

more wicked, he could still less bear to hear the name of Seneca; so he tried to get a man named Cleonicus, to give Seneca some poison; but this did not succeed.

Some wicked persons about this time told Nero, that Seneca was helping a man called Piso to lay a plan for the killing Nero: though Nero knew this was not true, yet he was glad of the pretence for putting an end to Seneca. So he sent word to Seneca that he must die. But as Nero wished Seneca to be killed with as little pain as possible, he likewise sent word to him, that he might choose in what way he would die. So Seneca ordered his veins to be opened, that he might bleed to death. Seneca

had a young wife, named Paulina, who loved Seneca so much, that she said she would die with him; so she had her veins opened also; which, when Nero heard, he desired that the blood might be stopped, for he was afraid of being called too cruel if he allowed the wife to die. So the blood of Paulina was stopped in time to save her from dying but she looked pale and poorly all the rest of her life. Seneca thinking he was too long in dying, caused himself to be stifled with the steam of a warm bath. He died about the sixty-third year of his age, and in about the tenth of Nero's reign. The works of Seneca are well known: he has written about a great many things, and among

others on anger, good temper, a happy life, and living in retirement. Seneca's writings are very valuable, because he was so learned, and so good a man.

NERO,

NERO CLAUDIUS CÆSAR was the son of Caius Domitius Ahenobarbus and of Agrippina, who was the daughter of Germanicus: Nero was born at Rome, thirty-six years after the birth of Christ, that is, in the first century. Rome, in those days, was a most powerful empire, and the emperors of it were richer than any men who then lived. Claudius was the name of the emperor who reigned when Nero was young. Claudius married Agrippina, Nero's mother, and then he took Nero to live with him as his son, which is

called adoption. When Nero was young, he appeared kind and good to every one, for he had the good Seneca for his tutor, who took great pains to teach him to be good also. Four years after Claudius had adopted Nero, Claudius died, and then Nero became emperor of Rome. For the first few years of his reign, Nero tried to make his Roman people happy, or appeared to try so to do: had he been really kind and good, he could never have become so cruel as he did afterwards; it was only while Seneca lived with Nero, that he was good. In the first part of his reign, Nero had one day to sign his name to a list of men who were to suffer death, because they had

been wicked. Nero was so sorry for them, that he cried out "Oh, how much I wish that I had never learned to write!" He did not like at that time to be told that what he did was right; and when his friends told him that he was very wise to behave so kind and good to his people, Nero said to them "Do not praise me so much, until I have done more good." But Nero did very little more good; he was not really good-tempered, nor did he try to become so; and when people did any thing which made him angry, instead of asking them why they did it, or telling them, in a kind way, that they should not have done it, he allowed himself to become more and more cross, till

he was more like a tiger than a man. He would not do any thing that his mother desired, and at last he got into so great a passion, that he was so very wicked as to have her killed. When Nero had become so cruel, it made him so unhappy, that he did not like to think at all, nor could he bear to see his tutor Seneca, and that made him get worse. He wanted then to be told he was good, because he knew himself to be so bad, that if he had thought what he really was, he could not have borne himself. Whenever any of his friends did not do exactly what he wished, he had them killed: he very often walked about the streets of Rome all night, making a great riot, and

knocking down or beating any one who came in his way, just to amuse himself; and one night he behaved so furiously, that he had very nearly got himself killed, which nobody would have been at all sorry for. Nero at last grew so vain, and so fond of praise, that he would pass whole days without eating, that he might be able to sing well, which he never could do, because his voice was very loud and hoarse. At one time he went to the Olympic games, on purpose to gain the prizes, for he knew himself to be so powerful that people would be afraid not to give them to him even though he could not win them. So he went; and though he was really beat at

wrestling, the people were so mean and such cowards, or so much afraid of him, that they gave him the prize, and Nero went back to Rome with all the pomp and splendor of a great conqueror, drawn in a very fine chariot, and attended by a band of musicians, actors, and stage-dancers, from every part of the empire. His friends were so much afraid of him, that the moment he told any one to do a thing for him, in the same instant it was done, till at last he began to think the whole world, and every one in it, were made for him alone: so that he did not care how wicked he became. His whole time was spent in seeking for amusement: he soon grew tired

of being praised, and then he began to amuse himself by killing his friends ; not even his wife could escape : her name was Octavia : Nero had her killed, and then he married one of his meanest cattlemen or slaves.

Nero had heard of the burning of Troy. Now Troy was a city in Greece, famous many hundred years ago for the Trojan war, as it is called. The Trojan war, of all the wars we have heard of among the ancients, is the most famous. Homer, in his poem called the *Iliad*, has written a great deal about it. Troy was at last destroyed by fire, and the distress of the people who lived in it was very great. Nero had heard of this distress, and wished to see some like

it; so just to amuse himself, he was so very wicked, as to cause Rome to be set on fire in different places. The fire lasted nine days, and the misery caused by it was very great indeed: nothing was heard but the cries of mothers who had lost their children, and people who had lost their friends; and it was this which gave pleasure to the hard-hearted Nero. He placed himself upon the top of a high tower, and he sung to his lyre, the burning of Troy.

Nero found that his conduct so enraged his Roman people, that his own life began to be in danger; so he pretended to them that he had not caused the city to be set on fire, and that he was very sorry for it, and told

them that he would build up their houses again, at his own expense. But he took the most care of himself, for he built himself a very fine palace, he called the palace his golden house : it was a very large place indeed, with every thing in it that could be thought of to make it beautiful,—lakes, woods, gardens, and orchards

The entrance to this immense building could admit a large figure of the emperor, which was one hundred and twenty feet high ; the galleries were each a mile long, and the whole was covered with gold ; the roofs of the dining-halls were made to appear like the sky, with all the stars in it, and which, as well as being made to

look very beautiful, were also made to turn round, and as they turned, to shower down all sorts of perfumes and sweet waters. When this large place was finished, Nero said, "Now I can lodge like a man."

He tried in every way how much he could waste. When he went a fishing, his nets were made of gold and silk: he never wore any of his clothes twice; and when he took a voyage, he had a thousand servants to take care of his wardrobe.

At last the wickedness and waste of Nero so roused the Roman people, that they would bear with him no longer: in every part of the empire people began to contrive how they should kill and get rid of this monster. A man named Piso,

had hoped to have been able to put an end to him, but a slave who was in the secret, confessed it, and so Nero was that time saved; but at last, a man named Galba, was so happy as to succeed. When Galba was told that his plot was known to Nero, and that his life was in danger, Galba said, "No, it is not; I am much more fit to be an emperor than Nero is. I will be emperor, and he shall die;" and the Roman people all disliked Nero so much, that they said, "Yes, Galba shall be our emperor, and Nero shall die!" They first said he should be punished by a very great whipping, and then thrown from a high rock, called the Tarpeian rock, which was the punishment

for the very worst of men. But when Nero heard of this, he was so much frightened, that he killed himself: he was then only thirty-two years of age, although he had done such a great number of wicked deeds.

The Roman people rejoiced at his death, with very great joy: they knocked down all the statues Nero had raised, and killed many of his friends. The Romans had slaves, who, sometimes, for being good, were made freed-men; and when they were made freed-men, they all wore one kind of cap, and this kind of cap all the Roman people wore when Nero died, to show that they had all escaped from slavery.

Nero is always spoken of as one of the worst of men; he has

been called the common enemy and scourge of mankind; and whenever a person wishes to describe a very unfeeling, cruel, or hard-hearted man, the worst possible thing to be said of him is, that the man is like Nero. Nero ordered himself to be painted on canvas, a hundred and twenty feet high: it was done; and during the time the fire was burning in Rome, this picture was placed in the most beautiful part of the gardens, and it was burnt by lightning. Idleness, vanity, and ill-temper, made Nero what he was—the worst of mankind.

PLUTARCH.

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PLUTARCH is a man who has made himself known to all ages by having written the lives of several great men: he was born at the time the Roman emperor Claudius reigned, which was about fifty years after Christ was born, that is, in the first century.

Plutarch was born at a place called Cheronea, which was a small city in one of the Greek provinces called Bœotia: his father, and grandfather, and their fathers, had also lived at Cheronea. His grandfather, whose name was Sam-prias, was a very learned man, and

Plutarch, in his writings, often speaks of him : his father also was fond of study, so that, when quite young, Plutarch wished to know a great deal, and become like his father and grandfather.

The country called Egypt was at that time famous for learning ; and a man of that nation, who had learned and taught much, came from thence, and lived at a city called Athens, which was only a short distance from Cheronea. Now the men of Athens were very learned and polite. The name of this man who had come from Egypt, was Ammonius, and Plutarch was sent by his father to Athens, that he might learn all things which so famous a master as Ammonius could teach.

Under his care, Plutarch gained much knowledge in every thing, except grammar: he never liked to learn either the Greek, which was his own language, nor the Latin, which was the language of the Romans, and in those days used by the Greeks much more than French is now used by the English; but as he did not like to study his grammar, he could not write well, even in his own tongue; and the Latin he did not attend to at all, until he became a man, when, as he went to live at Rome, he was forced to learn it, which gave him much more trouble than would have been the case if he had learned the language when he was a boy, nor could he ever learn it perfectly. This has made

his books much less pleasant to read than they would have been, had he attended more to his grammar lessons.

After having learnt what Ammonius could teach him, Plutarch still wished to learn more ; and, as he could learn no more in his own country, he thought he would go into other countries to compare them with his own.

In those days people were forced to learn more from what they heard and saw, than from what they read, because they had very few books ; and as there were at that time so many learned men in Egypt, Plutarch went to that place to talk with and learn from them. He staid there some time, and then went back to Greece. When travelling, he stopped to

visit all the schools and wise men he came near, to gain from them any knowledge they were so kind as to give him ; and, since Plutarch was very fond of reading, he took great care of every book that was ever given to him ; and he found that hearing persons talk together, who knew more than himself, was as useful to him as reading : so he always tried to remember every thing he ever heard any wise or learned person say. Of all the wise men who had lived before Plutarch was born he liked Socrates and Plato best.

Plutarch went to Sparta, which was a city in Greece, very famous for having laws quite different from other nations : these laws were made for the Spartans, by a

man named Lycurgus: it was to learn all about them that Plutarch visited Sparta. The Spartans were a very hardy people, not so learned and polite as the men of Athens; and from the men of Athens and the men of Sparta being so unlike each other, they were almost always quarrelling. After this, Plutarch went to live at Rome; and then he much wished that he had taken more pains to learn his Latin grammar; for as the people of Rome had heard before Plutarch went there, that he was a very clever man, so many men came to visit and to talk with him, that he had no time to learn at all. He was great friends with a man who lived there called Sossias Se-ne-cio, who

was a very good and kind person, for which all his friends and countrymen loved him much.

Plutarch is said to have been the tutor of Trajan, who became emperor of Rome while Plutarch lived there. This emperor had a great respect for Plutarch, because he knew so much, and gave him great honours. Now Trajan was a very good emperor, and it has been said, that much of the happiness of his reign was owing to the wisdom and virtue of Plutarch.

When he had lived many years at Rome, and began to grow old, Plutarch thought he should like to see his own country again; so he went back, and the people of Cheronea were both glad

and proud that such a clever man belonged to their country. They made him their archon, or chief man in Cheronea; and he lived to be seventy years old. The name of his wife was Timoxena: she was a very good and kind woman; and because she made Plutarch happy, he loved her much. They had several children, two of them were sons, one called Plutarch, after his father, and the other Samprias, after his grandfather. Samprias was the most clever of the two: he took great care of his father's books, and wrote as many of the good and wise things his father said, as he could remember. Plutarch had a nephew called Sextus Cheronea, who taught the learned Roman emperor Marcus

Aurelius the Greek tongue. The books that Plutarch wrote were lives of the Roman and Greek heroes, and he compared the Greek and Roman heroes together. There is an air of goodness in all he wrote, because his wish was, that his books might do good to all those persons who read them. He has also written some books on morals, but they have not been well translated into English.



ALFRED.

ALFRED the Great was a very wise and good king of England. He lived many hundred years ago; ten hundred, that is, one thousand: he was born at Wantage in Berkshire. At the age of 21 he began his reign. At that time, a great many men from Denmark, called Danes, came to England, to fight for land to live on, which Alfred would not let them take, as it belonged to him and to his English people. So he fought with them for a long time, in hopes of driving them away; but so many of the

Danes had got into the middle of the country, that they became too strong for him. He then thought himself no more a king; and he went to live at the house of a man who had kept his cattle.

When he had been hid about a year, he was told that some of his English people had killed a great many Danes, and had taken from them their flag, which, as long as the Danes could keep, always made them fight well. When Alfred heard this, he sent letters to all his captains, to tell them where he was, and to ask them to come and talk with him about what was best to be done.

Before they had settled what to do, Alfred dressed himself like a harper; and as the Danes

liked to hear him play upon the harp, they let him into their camp, where he played tunes to their princes; and while he was doing so, he took exact notice of the manner in which the Danes defended themselves; and finding them so idle as not to take proper care of their camp, he then went back to his captains, and told them to go home, and get as many men ready to fight as they could, and all to meet him again on a certain day at the great wood called Selwood, which is in Wiltshire.

This they all did, with so little noise, that without the Danes hearing a word about it, Alfred, with a great army, fell upon them, and routed them: some fled

to defend themselves in a castle, which they could not do; so he beat them all.

Alfred was more kind to the Danes than they could have hoped for; he agreed to give up the county of Kent to those who would become Christians and good men and promise not to fight him, or his English people again, nor let anymore men come from Denmark to fight, if they could help it. Alfred then caused a fleet of ships to be built: there had not been one in England before; and this fleet sailed round the coast, to prevent any more Danes from landing. London was at that time a very small place: there had been so many quarrels about it, that there

was not a house in it fit to live in. Alfred took it from the Danes, and rebuilt it.

Some years after this, a great many more Danes landed, and Alfred again fought with and beat them.

The last three years of his reign he lived in peace, and did a great deal of good to his English people, by making them quiet, and keeping them in order. He was one of the wisest and best of the kings of England. He first di-yi-ded England into parts called shires ; and he was so kind and good to all people, that every body loved him.

At the time Alfred lived, clocks had not been made ; but as he liked to know how much he could do in every day and every hour, he caused

six wax candles to be made, each six inches long, and of as many ounces weight. On the candles the inches were marked: he found that one of them just burnt four hours; so he gave them to the man who kept his chapel to take care of, and told him to say, from time to time, how the hours went; but, as in windy weather the candles burnt too fast, he had horn lanthorns made to put them in: no glass had been made in England at that time. When Alfred lived, so few people knew how to read, that he was twelve years old before any one could be found who could teach him the al-pha-bet; not being able to read, had often made him so sad and tired, that he founded a school

at Oxford to teach others to read. This school is now very famous and is called a U-ni-ve-r-si-ty. Though Alfred was so old before he knew how to read, he wrote a great many books, that his English people might have pleasure in reading them when he was dead. When fifty years old, he died, and was buried at Winchester.

G A L E N .

C LAUDIUS GALEN, in Latin Galenus, was the most skilful of all the doctors of a large country called **Greece**, which country some hundred years ago was very famous for the people who lived there, who were very learned and warlike, and took great pains to make themselves very wise, which caused them to be thought a great nation: they were called **Grecians**, and many of them were so skilled in cutting men, women, and all kinds of figures, out of blocks of marble, that some of the figures which were cut many hundred years ago, are

still taken care of; and whenever any of the figures are found, they are thought great treasures: many are now in England. Now cutting figures out of stone is called sculpture. Galen was one of the most clever of all the learned Grecians: he was born about sixteen hundred years ago, that is, in the second century, at a place called Pergamus, which is in Lesser Asia. His father was a man of large fortune, and of great learning: he had read a great many books, had taken great pains to know about the stars, and to think with great care on the best manner of doing every thing: he had also, thought much on the best method of building, which is called ar-chi-tec-ture.

Galen's father taught him the first

parts of most branches of learning, and when he grew bigger, got for him the best masters he could find to assist him to make himself perfect in what he had begun to learn, and to teach him eloquence also.

When Galen had studied every branch of learning for some years, he thought that of all the studies that he had tried, he should like to go on best with physic, and fixed on becoming a doctor. He then studied for a long time the works of the learned doctor Hip-po-cra-tes who had lived so long before him, and at last; by his industry, he had learnt every thing which could be learnt in his own country. He then thought he would travel, that he might be able to talk

with the doctors of other countries, and see if he could gain any more knowledge from them, and that he might also be able to see and know the use which was made of every plant and drug in the countries that he passed through, where plants and drugs were to be found.

He first went to A-lex-an-dria, which was the most famous city in Egypt; and then he went to a place called Cilicia and passed through Palestine which is a place that afterwards became famous for a great many battles having been fought there, for the purpose of making the Turks Christians: these battles are called the Crusades. Galen then sailed to the islands of Crete and Cyprus,

which are in the Me-di-ter-ra-ne-an sea, and then sailed twice to a place called Lemnos, where there was a certain kind of earth much used for physic, and thought very useful: so he went there to examine this earth. The balm of Gilead, too, was much used as a me-di-cine: it was a plant, and grew in Lower Tyria; and to gain a complete knowledge of this, he went to that place, where he learnt as much as he wished about it, and then went back again to Pergamus. He staid at that place for four years, curing sick people, and his great skill quite surprised his countrymen. But, about that time, some of his countrymen grew very quarrelsome; and as he did not find it pleasant to see

people quarrel and fight, he would not stay amongst them to cure their sick people any longer; so he went to Rome, and at that place he cured sick persons so fast, that all the doctors who lived there began to be afraid he would leave them no sick people to cure; so they teased him, till they made him leave the city, after having lived there five years; and he went back to Pergamus, in hopes of finding his Grecian countrymen all good friends again. But he had not been long at home, before the Roman emperors, who were called Aurelius and Verus, begged him to return to Rome: so he went again to Rome, and lived there until the emperors died. After this, he went back to his

own country, and lived there until he was seventy years old, when he died.

He wrote, it is said, as many as two hundred Greek books, of which a great many were burnt when the temple, called the Temple of Peace, was burnt: some of the books were saved, and printed in five volumes, at a place named Basil, about the sixteenth century, and they were printed in seven volumes at a place called Venice in the seventeenth century.

Galen says of himself that he was, when young, very weak and delicate in health; but that by his great skill in physic, and by taking great care not to eat any thing that made him at all ill, he lived to a great age. It was his maxim always "to rise from table

a little hungry." He is thought to have been the greatest doctor amongst the ancients after Hippocrates; and no doubt he was so, from his curing so many sick people. Those who lived in his days, said he was sent to them from Heaven.

COLUMBUS.

CHRIS-TO-PHER CO-LUM-BUS made himself famous by being the first man in our quarter of the world who found out A-me-ri-ca, which, although it is called a quarter, forms nearly half of our globe. He was born in Piedmont, which is in Italy, in the fifteenth century, but the exact time is not known. His father was a wool-comber, and when Columbus was a boy, he worked at the wool with his father; but, from having been often at sea, he thought he should like to be a sailor, that he might sail all round the world. He

thought if he could learn a great deal about the stars, they might help him to find his way over the sea ; so he read all the books he could get about the stars, and he studied figures ; also he learnt to draw, that he might be able to draw, in a correct manner, all the coasts he sailed round, and show if they were flat or round.

He sailed to a great many distant places in different parts of the world, until he began to think that there must be a very large country in the other part of the world, which nobody at that time knew any thing about. His reasons for thinking so were, that in the first place he had gained a knowledge of the figure of the earth being round. Europe, Asia,

and Africa were the only parts of the world at that time known, and they form but a small part of the globe. Columbus thought it was not very probable that one half of the globe should be land, and the other only water; if so, he concluded the part that had land, would be too heavy for the other part; and besides this, a man from Portugal, whose business was, to steer ships for people, which is called being a pilot, had steered a vessel much farther to the west than any ship had sailed before, and he had taken up from the sea a piece of timber, very curiously carved; and as the wind was blowing from the west at the time, it made the pilot suppose that the wood came from the west;

and a brother-in-law of Columbus had, from the same quarter, met with very large canes, which appeared like those that had been described by an historian called Ptolemy, as only growing in the East Indies; and at one time the bodies of two men, with very strange features, such as had not at that time been seen by the people of Europe or Africa, were cast upon the coast of the Azores, which are islands in the Atlantic ocean, called also the Western islands. Another reason was, that Columbus thought or hoped, that it was possible to find a passage to the East Indies by sailing westward.

This design of his was founded upon a mistake of the geographers

of those days, who placed the eastern parts of Asia an immense distance too far to the eastward.

Columbus had sailed for several years with a famous sea captain of his own name and family; and as the people of Venice and the people of Genoa were at that time at war, the ship he was in had several battles with the Venetians, in one of which battles, the ship Columbus was in took fire. Columbus threw himself into the sea, and laid hold of a floating oar, by the help of which, and his being a good swimmer, he reached the shore, though it was six miles distant.

After this, Columbus went to Lisbon, which is in Portugal, and he there married a daughter of Bartho-

Tomew Perestrello, who was one of the captains employed by Henry, prince of that country, and who had found out and planted the islands of Porto Santo and Madeira, and by this marriage Columbus became the possessor of the valuable charts and journals of his wife's father Perestrello: these charts and journals gave Columbus a new desire to sail in search of unknown lands.

Columbus first applied to his own countrymen, the people of Genoa, for ships; but they called his plan of finding new lands a dream, and would not hear any thing about it. He next went to king John the 2nd, who at that time reigned in Portugal, to talk to him about it: the king listened to what Columbus said with great

pleasure, and told him to go to a man called Diego Ortiz, who was a bishop, and to two others, who were Jewish physicians, and who had all taken great pains in studying the geography of those days; but these men thought that the best way of going to the East Indies was exactly opposite to the one Columbus wished to try; but they advised the king to fit out a vessel, without Columbus knowing any thing about it, and to send it the way Columbus had pointed out; then they thought if new lands were found, they should have the credit of finding them.

The king was so unwise, and so mean, as to act in the false way his advisers had proposed; but the pilot that the bishop chose to fulfil the

design of Columbus, had neither the genius nor courage of Columbus. When contrary winds arose, which they soon did, and no land appeared, his courage failed, and he went back to Lisbon in a very short time, abusing those who sent him, and calling the project a very dangerous one, and quite absurd.

When Columbus found out this dishonourable action, he directly left Portugal, and went to the king and queen of Spain, who were called Ferdinand and Isabella ; and Columbus also sent his brother to Henry the seventh, the king who reigned in England at that time.

Now, Henry was thought to be one of the wisest and richest princes in Europe : he listened to the proposal

with some approbation, and Columbus set out on his way to England; but, before he had gone far, he was sent for by Isabella, who had, in the mean time, heard a good deal in favour of Columbus from a man named Juan Perez, and Isabella wished to give Columbus the ships he wanted; but her husband Ferdinand thought the project too ridiculous. However, he said Columbus might consult with his ministers about it, and Ferdinand had the address to employ for that purpose the very men that he knew were the most against it, as they were those that had before been talked to about it. To the surprise of these men, Columbus was just as certain of success then as he had been when he spoke to them

before, and he insisted upon the same reward for his services. He said that he must have a small fleet fitted out, of which he was to have the entire command, and that they must make him perpetual admiral, and vice-roy of all the new lands and seas which he should find, and that they should allow him to have one-tenth of the profits which should arise from them; and he said he would pay one-eighth of the expense; and that if he failed in his design of finding new lands, that he would have nothing. These demands Ferdinand and Isabella thought too large, so they broke off the treaty, and Columbus was again going to leave Spain; but Isabella was very ambitious of having some new lands, so she again sent to Colum-

bus, and a treaty was signed with him in the month of April in the year one thousand four hundred and ninety-two, in which Columbus was allowed to have what he wanted. But Ferdinand would not agree to it; so Isabella paid all the expense, and settled, that as her subjects, the people of Castile, would bear the expense, they only should have the profits, whatever they might be.

So, after having been eight years trying to get these ships, Columbus at last succeeded in obtaining three: the largest was named the Santa Maura: he himself commanded it, but it was still a very small vessel; and the others were called the Pinta and the Nigra: they were not much larger than good-sized boats, and he had only ninety men altogether,

and the whole expense of the outfit amounted to no more than four thousand pounds.

Columbus was a good man, and he did not like to leave his own country without praying for the blessing of Heaven on his voyage: so himself, and all the persons under his command, went in a procession to the monastery or church of Rabida, where they prayed for success, and Juan Perez who was greatly their friend, with them.

The next morning, which was on the third of August, in the year one thousand four hundred and ninety-two, Columbus set sail a little before sun-rise: a very great crowd of people met to see them depart, and the crowd cheered, and prayed for their success, though very

few expected they could have any.

Columbus steered as far as the Canary Islands, and there they found the ships were very crazy ones, and the men began to grumble at going they knew not where, in bad ships. But Columbus got them refitted ; took in fresh food, and told his men to be of good heart, and they would soon be rewarded by the sight of new lands. This made them content again, and they departed from Gomera, which is one of the most westerly islands, on the sixth day of September. From thence, Columbus sailed due west, which was quite a different way from any that had been tried before, so quite unknown. The first day, as it was very calm, they went a

very short way, but the next day they lost sight of the Canary Islands : the hearts of his sailors then began to fail them : they beat their breasts, and cried very much, for they thought they should never see land any more. Columbus comforted them, by telling them that they surely would, and meet with great riches ; besides, Columbus attended to every thing that passed with the greatest care ; he only allowed himself a few hours sleep, and all the rest of the time, he was upon the deck. The line for sounding the depth of the sea, and the instrument for observation, were almost always in his hands : he watched the tides and currents, and the flight of birds,

the appearance of fishes, and of sea-weeds, and of every thing that floated upon the waves ; and every thing he saw, however trifling, he wrote in his journal. Columbus thought that the men would be quite frightened, if they knew how great the distance they went was ; so he pretended to them that it was much less than it really was.

In ten days, they were six hundred miles further from land than any Spaniard had ever been before. When they had got thus far, they were struck with an appearance quite new, and which quite alarmed the men. The magnetic needle in their compasses, which had before pointed direct to the polar star then began to point more towards

the west: the cause of this has never yet been found out, but as it has been so long known, nobody is now surprised at it; but then, when so far from their home and friends, and in a boundless unknown ocean, the magnets which they took with them, always pointing one way, appeared to them as the only thing which could be a guide to them, because they never changed; and now, this their only guide, appeared as if going to fail them. Columbus invented a reason for this, which satisfied the men; but he could not think of any thing which at all satisfied himself. He still continued to steer due west: in this course they came within the sphere of the winds called the trade winds, which, it is now found,

are always met with between the tropics, and for a few degrees beyond them, and they always blow from east to west.

When they had gone about six hundred miles further, the sea was so covered with weeds, that it looked like a large meadow; and in some places they were so thick as to prevent the vessels from sailing so fast as they had done. The sailors now began to think that they had come to the utmost boundary of the navigable ocean, and that these weeds hid some large tract of land, which had sunk in that place, they knew not how. Columbus tried to persuade them that it was a sign of land being near, and just at the time a brisk gale sprung up, and several birds, which

were round the ship, flew towards the west; this raised the spirits of the crew a little, and they again went on. The first of October, Columbus reckoned that they were two thousand three hundred and fifty miles west of the Canaries; but he pretended to his men that they were only one thousand seven hundred and fifty, nor had the pilots that they had with them, enough skill to find out that deceit.

They had now been more than three weeks at sea; and the men, from having very little to do, and not having seen any birds, or any thing to amuse them for some days, grew impatient, and began to talk amongst each other of making Columbus take them back; for they

were quite tired of seeing only sea, and no land. The officers joined with the sailors, and all was tumult. Columbus thought that as he could no longer command, it was useless to try to cheer or soothe any more; so he told them, that if they would be patient for three days only, if they did not by that time see land, he would go back with them to Spain. This the men thought reasonable, so they were patient. Columbus now hazarded much in allowing himself so short a time, but he thought himself quite sure of meeting with land almost directly, for the sounding-line had for some days reached the bottom: there had been more flocks of birds than usual, and he had seen land fowl as

well as sea ones. The crew of the Pinta had seen a cane newly cut, and likewise a piece of timber curiously carved, and the sailors of the Nigna took up the branch of a tree, with red berries quite fresh, and the air was more mild and warm.

From all these signs Columbus was so sure of seeing land the next morning, that he, on the eve of the eleventh of October, after having had public prayers for success, ordered the sails to be furled, and a strict watch to be kept, for fear they should in the night be driven ashore. During this time of suspense and expectation, no man shut his eyes: all kept upon deck, gazing intently towards the part they hoped to discover the

land which they had so long been anxious to see. About two hours before midnight, Columbus saw a light, and pointed it out to Pedro Gutierez, who was a page of the queen's wardrobe. Gutierez saw it, and called to an officer, named Salcedo; all three saw it in motion, as if it were carried from place to place. A little after midnight, the joyful sound of "Land ! land !" was heard from the Pinta, which always had kept before the other ships. The men, from having been several times deceived, would not believe it, until the morning, when from every ship, an island was seen, about six miles to the north, the fields of which were green, well stored with wood, and watered

with many rivulets. The crew of the Pinta instantly began to sing a hymn to thank God for their success, and the crews of the other ships joined them. With tears of joy, they then threw themselves at the feet of Columbus, to implore his pardon for their insolence; and going from one extreme to the other, they called him a man sent from Heaven to accomplish this most wonderful voyage and discovery. As the sun rose, all the boats were manned and armed; they rowed towards the island with colours flying; warlike music, and all the pump they could. When they came near the coast, they saw a great number of people, showing the greatest marks of wonder and delight.

Columbus was the first man from Europe who set foot on America: he landed in a rich dress, with a naked sword in his hand: his men followed, and kneeling down, they all kissed the ground, which their longing eyes had so long been strained to see. They next raised a crucifix, and prostrating themselves before it, returned thanks to God for their safe arrival on this new world. This island was one of the Bahama islands, and Columbus gave it the name of San Salvador, and he took possession of it for Ferdinand and Isabella. The people thought the Spaniards were men from Heaven, and their guns, as they had never heard any before, they thought the noise they made was thunder.

Columbus then set sail for Spain, and after having met with many dangers from tempests, arrived at the port of Palos, on the fifteenth of March, one thousand four hundred and ninety-three. As soon as the people of Palos saw the ship coming, they ran to the shore, and received Columbus with great honours. The king and queen were at Barcelona ; they ordered Columbus to be brought to them directly ; they received him dressed in their royal robes, and seated on a very fine throne. When he came near to them, they stood up, and raised him as he kneeled to kiss their hands, and told him to sit down upon a chair, which had been placed for him, and to give them

an account of his voyage; which Columbus did, with much modesty; and when he had done, the king and queen knelt down, and thanked God for so great a discovery. Every possible mark of honour was shown to Columbus. He was made admiral, and his family made noble, and a fleet made ready to go in quest of more countries.

In a second voyage many new islands were found; Jamaica was one of them; and in the third, he saw what he had so long hoped to find, the great southern continent of America. He first saw it near the mouth of the river Orinoco, on the first day of August, one thousand four hundred and ninety-eight; the year before this,

the northern continent had been first seen by Sebastian Cabot, who was in the service of Henry the seventh, king of England.

By this time some envious persons in Spain began to speak ill of Columbus to the king and queen, and some of the persons who went out with Columbus behaved ill ; and, to screen themselves, they said it was because Columbus behaved cruel to them. So the king sent a man named Francis de Bovadilla to inquire into the conduct of Columbus ; and he sent Columbus back to Spain in chains ; but Columbus soon made it plain to the king that what the ill-natured persons had said of him was untrue. So the king then let him go again,

and seek for more lands ; and after a great many perils by land and by water, he came back again to Spain, where he enjoyed his honours three or four years, and then died. He was buried, by the king's order in the cathedral at Seville, and these lines were cut on his tomb :—

Columbus gave Castile and
Leon a new world.

Columbus had a son, named Ferdinand, who wrote the life of his father. Ferdinand became a monk, and, when he died, he left to the church of Seville a library, which is to this day called the Columbine library.

AMERICUS VESPUTIUS.

AMERICUS Vespu-ti-us is the man who gave his name to America; by so doing, he wished it to be thought that he was the first man who found the continent of America, instead of Columbus; but he was mistaken, for as no one likes those persons who do not speak the truth, whenever it is said that America was called after Americus, it is added, but it was first found by Columbus; so that, instead of gaining what he wished, the fame of being the first man who saw the continent of America, Americus

has only made himself known by having tried to deceive people. He was born at a place called Florence, in the middle of the fifteenth century. When quite young, he was very fond of being at sea, and always took great notice of every place he was at, and every coast he sailed round. He also found much pleasure in figures. When he was first told of Columbus having found the West Indies, he very much wished that it had been himself who had found them, instead of Columbus. Had Americus not been selfish, he would have been glad when he heard of the success of Columbus; but instead of feeling gladness, he felt sorry that people did not talk of him instead of Columbus.

At last he wished so much he had been Columbus, that he thought he would try to be like him; so he went to the king of Spain, and begged he would lend him ships, as he had done to Columbus, that he might also find unknown lands. So the king lent him four ships, and with these he sailed from Cadiz, which is one of the sea-port towns in Spain; and after having sailed westward for some time, he came to the coast of Paria, where Columbus had been before, and sailed all along the coast many hundred miles, as far as Mexico, and in about a year and a half went back again to Spain. He did not say that Columbus had not first seen the West Indies, but he said that he had him-

self first seen the continent of America; and it made a great many of the Spaniards very angry that Americus should have told such an untruth.

About a year after this, the king and queen again lent Americus six ships, and with these he sailed to the Antilla islands, and round a great part of the coast of the continent of America, and came back in about a year and a half to Cadiz, bringing with him many curious stones, and other things from America, which the Spaniards had not before seen. But as the Spaniards were not pleased with him, they did not behave kind to him, and this vexed him much.

When the king of Portugal heard this, and of the number of countries

that Americus had sailed to, he thought he should like to have some new countries found for him to reign over, as well as the king of Spain: so he invited Americus to take a sail for him, and gave him the command of three ships, in which he sailed from a place called Lisbon, which is in Portugal, the year after, just the beginning of the sixteenth century.

He first sailed down the coast of Africa, which is another quarter of the world, and the coast of Angola, which is in Asia, and that is another quarter of the world: he then crossed over to the coast of America, and found Brazil, and he was the first person who did find Brazil. Columbus had not been there. Americus then sailed back again

to the coast of Africa, and from thence to Lisbon, after having been absent about a year and a half.

The king of Portugal was much pleased with Americus for having found this new land for him and caused six ships to be made ready for him to go and find more new land. Americus sailed along the coast of America to the south, for many hundred miles, and meant to have found a new way back, but the winds being very much against him, he was kept for five months on one coast, and as he had only taken with him food for twenty months, he began to be afraid of being without food, so he went back to Portugal the same way he came. He lived about

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twelve years after this, and died at the island of Tercera.

Americus wrote some very pleasing accounts of his four voyages, and what he related of the people who lived in America, was very amusing, because they were so unlike any thing which had been heard of before.

The king of Portugal caused some remains of the Victory, which was the name of the ship Americus sailed in, to be carried to the cathedral in Lisbon, and kept there, as a remembrance of the voyages of Americus Vesputius.

COPERNICUS.

NICOLAS COPERNICUS was the first after Pythagoras, who said, that our earth turned round on its own axis, and that it also went round the sun. He was born at Thorn in Prussia, about three hundred years ago, that is, in the fifteenth century. He was taught Latin and Greek in his own country when a boy, and was then sent by his friends to a place called Cracovia, to learn other things: he was very fond of reading and figures, and when he was a few years older he made figures his study; he also learnt to paint, and by the help of

a looking-glass, made a very good picture of himself; his reason for learning to paint was, that, as he meant to travel a great deal, he thought he should be better able to describe the places he went to see, if he could make pictures of them, as well as write about them.

When he was twenty-three years old he went to Italy; in his way he staid for some time at a place called Bononia, with a man called Domini Maria, who knew a great deal about the stars, and from him learnt more about them: he then went to Rome, where he was called a very great man, because he had taken so much pains to learn the science of figures, and a great many people came to him, that he might teach

them what he knew about figures.

Some years after, he returned to his own country, and was made one of the canons of the church. He then took very great pains, indeed, to learn how the sun, moon, earth, and stars, moved. Before his time, people were not certain if the sun went round the earth, or if the earth went round the sun. He read all the books which had been written on the heavenly bodies by men who lived long before he did, and he studied them much: no system pleased him so well as that which had been made by Pythagoras, which placed the sun in the centre, and the planets and the earth to revolve round him.

The great knowledge Copernicus

had gained of figures, enabled him to construct tables of the motions of the planets : he began to write upon the system of Py-tha-go-ras when he was thirty-five years old, and after twenty years spent in applying his skill in figures to the study of the planets, for telescopes at that time were not known, he made his scheme perfect, and brought into use that system of the world which now goes by his name, and is received by most nations..

After having spent so many years in making this scheme perfect, he was afraid to publish it because offence might be taken at it by the people who lived at that time, as they were very ignorant, and understood very little

of figures, or the motions of the planets, so he thought they would laugh at him. At length however his friends became so urgent for it to be made public, and telling him that they would be at the expense of it, that he allowed it to be done, in a book which he had written, the name of which was the *Revolutions of the Ce-les-ti-al Orbs*. But, Copernicus only lived long enough to see a copy of his book, not to hear any thing that was said of it by any one but his friends. He lived to be seventy years old.

GALILEO.

GALILEO, known by the title of Linceus, was another man, who, by gaining much knowledge of figures, became a great astro-nomer, and he is also famous for having been the first man who made telescopes. He was the son of a nobleman, and born at a place in Italy called Florence, about ninety years after Copernicus was born, that is, in the sixteenth cen-tu-ry.

He was heir to a very large fortune, which perhaps was the reason that his friends did not take care to provide him with proper masters: they thought, perhaps, that, as he had money enough, he

need not learn: but he did not think so; for he studied with so much industry, that he became as perfect as if he had had many masters.

His father, Vincenzo Galileo, played well upon the lute, and had some skill in figures. Galileo made himself master of both music and figures. The study of figures became the sole view and business of his life. When tired with study, then music refreshed him.

Galileo did not ask any one how he ought to begin the study of figures, as he learnt from his reading that the best beginning of the science was to study Euclid's Elements: so he began with reading that book, and then went on by reading all that had been written on the subject. He

wrote a book on the benefit that may be gained from mechanics, and some other books; (in one of which he taught how to make the balance, and how to find the proportions of alloy or mixed metals). At Padua, in honour of his great learning, he was made one of the masters in the Uni-ver-sity which they have in that place.

While he was master at Padua, he went from thence to pay a visit at Venice, which place was at that time famous for the art of making glass. While there, he was told that a man who lived in a place called Holland, had made a glass, through which very distant objects could be seen as clear as if they were near at hand: this notice was enough for Galileo; he was always

thinking how could this glass have been made? what I wonder can be the shape of it? till at length he could not rest without making one like it; and, without having seen the glass made in Holland, he invented the te-le-scope; and as it became easy for him to see a great deal of the stars by the help of the telescope, he soon found out a great many stars which no one had been known to see before. He found out four of Jupiter's satellites, or moons, which moons he called the Medicean stars, or planets, in honour of Cosmo the second, he being one of the Medici family, and who was at that time grand duke of Tuscany.

Cosmo sent for Galileo, to come from Padua to a place called Pisa, that

Cosmo might make him master of figures at Pisa, and gave him likewise, as a reward, a large sum of money, and soon after Cosmo invited Galileo to Florence where Cosmo lived, and gave him the post and title of chief master of figures.

The year after this he found out some spots in the sun which he made public, and he likewise said, that the Co-per-ni-can system was the true one. This alarmed some people who were called Jesuits, and who at that time were the spies of the Pope ; and the jesuits feared, that if the works of Galileo were made public, people might think that he was more clever than the Pope. Now the Pope, at that time, had more power than any

man alive, for over all Europe every body attended very much to what he told them, and these Jesuits caused Galileo to be put in prison, until he would declare that what he had before said about the sun and stars was false: and to get out of prison, Galileo said that it was so: but he did not feel pleased with himself at having told a falsehood, even to get himself out of prison. So, some time after, he again made the truth public: which put the Jesuits into so great a rage, that they not only put him into prison again, but they burnt his books, and made him for three years say once a week seven long lessons. He lived ten years after this; seven of which he employed in improving his tele-

scope: but, by looking through it so much, and very often out in the night air, he became blind. This however did not make him less cheerful: he employed himself as usual in thinking a great deal, and began to dictate more books, but was taken ill, and in three months he died; but, not until he had reached his seventy-eighth year. He took great delight in sculpture and painting, besides playing so well on the lute; and when he was in the country, he found great pleasure in farming, and in gardening. He was very pleasing in his manners, and spoke in a kind way to all his friends. Many of his books are preserved, and have been translated into English. Galileo also invented barometers.

NEWTON.

SIR ISAAC NEWTON was one of the most learned men, and better skilled in figures, than any body who has ever lived. Now a great knowledge of figures is called mathematics. Sir Isaac Newton was the only child of a Mr. John Newton, who lived at a place called Colesworth, which is in one of the counties of England called Lincolnshire. Mr. Newton had an estate of about a hundred and twenty pounds a year, which he cultivated himself. His son Isaac was born at Grantham, on the Christmas-day of the year one thousand six hundred and forty-two, which is about one hundred and seventy-nine years ago.

Isaac Newton's father died when his son was very young. After her husband's death, Mrs. Newton, by the advice of her brother, Mr. Askew, who was a clergyman, put Isaac to school at Grantham.

When Isaac had finished his school studies, his mother took him home, and meant, as she had no other child, to have the pleasure of his company, and that he should manage their little estate, as his father had done. But his uncle, Mr. Askew, found out, that his nephew employed himself in a very different manner from that of attending to the farm; for his mind was wholly occupied with learning: and one day his uncle found him in a hay-loft, working a mathematical problem. He thought it a pity, that a boy, who was so fond of

learning should be made a farmer; so he prevailed upon his mother to send him to Trinity-college in Cambridge, where Mr. Askew had many friends, as he had himself been there.

Isaac had not been there long, before he was taken notice of by Dr. Isaac Barrow, who soon found out his bright genius, and felt a great friendship for him.

Isaac was very industrious, and learnt more of mathematics in a few years, than many persons could have learnt in a whole life. He found out much in the science that had never been known before, and, when he was twenty-seven years old, Dr. Barrow, who was the master of mathematics at the university of Cambridge, gave up that place, and Isaac Newton was chosen for the master of mathematics.

in the university of Cambridge, instead of Dr. Barrow;

Newton read, wrote, and studied for several hours every day. Before he was twenty-four years old, he had in his own mind formed two of the books he wrote, one of which is called the "Principia," and the other "Optics." In the science of Optics, Newton found out so much, that he is sometimes said to be the father or founder of it. Optics means that science which teaches us the many wonderful powers of light and sight.

Newton was very patient and very industrious; whatever he did, he would always do well; nor did he care how much time he spent in doing it, so that at last it was well done. When he met with any thing either in books or figures, that he did not at first

understand, he never laid it aside; if it were figures, he thought on it again and again, until he felt, that he understood it: or, if it were a book, he read it over and over until what at first appeared too difficult for him ever to know, at last became quite easy to him. By this patience and thought, Newton made so many discoveries, that he is known as one of the most wonderful men that ever lived. It was the falling of some apples from a tree, that first made him think on the power of gravity, or that attraction which is between the earth and every thing that is upon it: after having seen the apples fall, he reflected upon the cause of their doing so for some time, and as this power is not at all lessened at the greatest possible distance from the

centre of the earth to which we can rise, it appeared to him very reasonable to conclude, that it must extend much farther than was usually thought.

This train of thinking and enquiry, gave rise to Newton's writing a book, the name of which was "Mathematical Principles of Natural Philosophy;" and this is one of the most wonderful books that ever any body wrote. The same year in which this great work was published, Newton became a very warm defender of the university of Cambridge, as it was attacked that year by James the second, and he was chosen a member of parliament for the university.

About eight years after, a Mr. Montague, who at that time had power with the king, obtained from

him for Newton, the office of warden of the Mint, in which place Newton was of very great service, when the money was called in to be recoined. Three years after he was made master of the Mint, by which he acquired a great deal of money, and this situation he held for the rest of his life.

In the year one thousand seven hundred and five, he was knighted by queen Anne. About this time he wrote and published two more books, and many of his letters were likewise published. When George the first came to be king, Newton was better known at court than he had been before. The princess of Wales, who was afterwards queen-consort of England, used very often to ask Newton questions, and to say that she thought herself happy to live

at the same time with so learned a man, and to have the pleasure of talking with and gaining instruction from him.

Newton had written a treatise on ancient chronology, which is a word formed from two Greek ones, *chronos* time and *logos* a word or discourse, so its meaning is a discourse about time. He did not intend to have made this work public, but the princess begged him to let her have a copy of it, and that if he did she would never afterwards part with it. However, a copy of it afterwards got abroad, and was carried to France, where it was translated and printed with some remarks, which were afterwards answered by Newton.

When Newton read, he always made notes on the books as he read them, and in these notes

many of the subjects which were treated of are much improved. When Newton's book on natural philosophy first came out, it did not meet with all the applause it deserved, and that it was one day to receive; but at last, when its real worth became known, the approbation which had been so slowly gained, M. de Fontenelle says, became universal, and nothing was to be heard from all quarters, but one general shout of admiration. A French marquis, called de l'Hopital, who lived at that time, and who was a very great Mathematician, used to say to the English people who visited him, " Does Newton eat, drink, or sleep, like other men? he appears to me more as a celestial genius than a man."

With all this immense learning, Newton was one of the kindest

and best of men; his temper is said to have been so mild, that nothing could disturb it. He had a little dog he called Diamond, and one day, Newton being called from his study into the next room, Diamond was left behind, and when his master came back, he found that the dog had thrown a lighted candle down among some of his papers, which he had been working at for years, these were in flames and almost burnt to ashes. Newton could not hope to retrieve his loss, for he was not then very young, yet without striking or being at all in a passion with his dog, he only said to him, "oh, Diamond, Diamond! thou little knowest the mischief thou hast done."

Newton was a great lover of peace, he had quite a horror of having

disputes of any kind with any one. His power of thinking was so great, that when he had once fixed his attention on any subject, he could remain steadily thinking on it, without allowing other thoughts to come into his head, which frequently happens to these persons who do not take pains to think well. This deep attention, so peculiar to Newton, was a great happiness to him ; and disputes he found broke this attention, therefore took from him part of his happiness. No wonder then, that he had so great a dislike to disputation.

When Newton had any mathematical problem in his mind, he could not be prevailed upon to quit it : his dinner was often three hours ready for him before he could be brought to the table ; and his man servant said, that his master

often began to dress himself and sat with one leg dressed and the other not, for some hours before he could get his clothes on.

Now if a man of a common understanding were to apply himself to study as Newton did, he would not be able to think or attend to any thing else ; if any one spoke to him while he was in deep thought, he would be angry, and say, “ why am I interrupted ? all the pains I have been taking are useless, because my attention has been turned from what I was so deeply thinking upon.” But, this was not the case with Newton ; on the contrary, he could lay aside his thoughts though engaged in the most intricate studies, to attend, if requisite, to any affairs, however trifling they might be : and when he was again at leisure, he would

resume the study of his subject, just at the point he had left off.

Many of the improvements he made in mathematics may be understood from a work of Mr. Joyce's, named "Scientific Dialogues."

Newton spent the prime of his age in abstruse researches. But, as soon as he was removed to the Mint, he applied himself chiefly to the business of that office. His modesty as far exceeded that of other men as his learning did: he never talked of himself, nor ever behaved in such a manner as to give the most ill-natured persons the least occasion to suspect him of vanity. He was candid and affable, and always, when in company with others, behaved as if they were all his equals. He never thought, that his merit (though it was so great) was sufficient to excuse him

from any of the common duties of life; he judged of men by their manners, and he thought no men were to be despised except the wicked.

Amidst the great variety of books which he had always before him, he studied none so much as the Bible; because he found, that more real happiness could be learnt from that, than from any book he had ever met with. Newton did not neglect to do good, when he had it in his power. He never was married; very possibly because he never had leisure to think of it; nor was he ever in want of a companion, because his very great merit made every one anxious to be in his company. When he died he left thirty-two thousand pounds; but he did not make a will, because he thought, that a legacy

was no gift. This great man enjoyed a very good state of health until he was eighty years old, when he had a very painful disorder: for the five following years he was sometimes better and sometimes worse; he never made the least complaint, nor showed any impatience, and when he was at ease he would smile and talk with his usual cheerfulness. He died at the age of eighty-five years. The countenance of so good a man could not be otherwise than pleasing: his was particularly so. He never made use of spectacles, and only lost one tooth during the whole of his life. Some of Newton's friends one day said some handsome things on his great genius and learning: he answered, in an easy manner, that for his own part he was sensible that if he had done

the world any good, it was entirely owing to patience, thought, and industry, rather than to any extraordinary sagacity he was blessed with more than other men.

When Newton lived at Cambridge, he used, he says, often to refresh his memory with history and chronology, when he was weary with his other studies. In all his writings he tried to make men good. And if all men were to follow the example Newton has set them, it would make a world composed of good and therefore happy men.

Newton's treatise on his method called Fluxions, was written in Latin: it has been translated into English by a Mr. John Colson. Besides the books of his that were published during his life, after his death, many discourses were found

among his papers upon the subjects of antiquity, history, divinity, chemistry, and mathematics, several of which have been printed at different times. The learning of Newton was more general than that of any man who has as yet been known. He is, by all those who have heard or read of him, known to be one of the greatest, wisest, and best of men, that ever lived, and his birth has been a great blessing to us all.

THE END.





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